

THE
ODES
OF
HORACE

In *Latin* and *English*;

With a Translation of
Dr. *BENTLEY*'s NOTES.

To which are added,
NOTES upon NOTES; Done in the
Bentleian Stile and Manner.

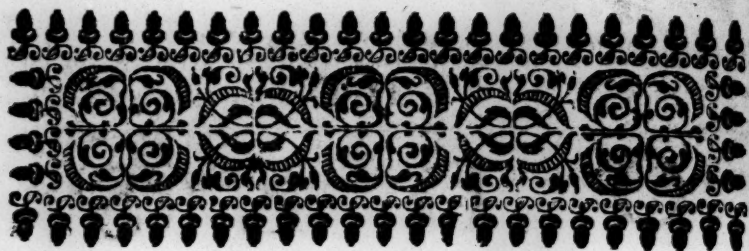
Visam Britannos Hospitibus feros. Hor.

PART XIII.

To be Continued.

LONDON:

Printed for *Bernard Lintott*, at the Cross-
Keys, between the two Temple-Gates in
Fleet-Street. 1712. (Price 6d.)



Q. Horatii Flacci
O D A R U M.

L I B. III.

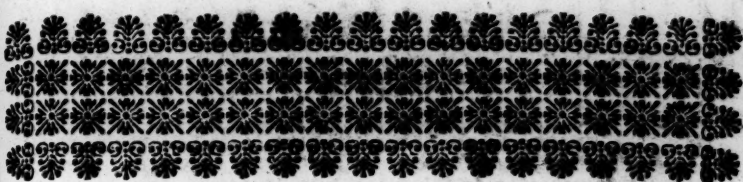
O D E VII. *Ad ASTERIEN.*



UID fles, *Asterie*, quem tibi candidi
Primo restituent vere *Favonii*,
Thynâ merce beatam,
(a) *Constantis juvenem fide*

Gygen ? ille Notis æstus ad Oricum
Post insana Capra sidera, frigidas
Noctes, non sine multis
Insomnis lacrymis, agit.

Aiqui



T H E
O D E S
O F
H O R A C E.

B O O K III.

ODE VII. *To ASTERIE.*



O not for ever pine and mourn;
For if the Winds propitious prove,
Gyges will to your Arms return,
His Wealth increasing with his Love.

Now tost by Storms to distant Shores,
He curses his relentless Stars;
With soft Complaints consumes the Hours,
And passes all the Night in Tears.

Q. Horatii Odarum.

Atqui sollicita nuncius hospita,
Susspirare Chloen, & miseram tuis
Dicens ignibus uri,
Tentat mille vaser modis.

Ut Pratum mulier perfida credulum
Falsis impulerit criminibus, nimis
Casto Bellerophonti
Maturare necem, refert.

Narrat panè datum Pelea Tartaro,
Magneffam Hippolyten dum fugit abstinens:
Et peccare docentes
(b) Fallax histerias monet.

Frustra: nam scopulis surdior Icari
Voces audit, adhuc integer. at, tibi
Ne vicinus Enipeus
Plus justo placeat, carve:

Quamvis non alius flectere equum sciens
Æquè conspicitur gramine Martio;
Nec quisquam seitus aquè
Tusco denatas alveo.

The ODES of HORACE.

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Mean while, some Foreign *Chloe* tries
By amorous Wiles to win his Heart;
And bids the Envoy of her Sighs
Exert each soft and wanton Art.

She tells, how *Pratus*' lustful Wife
With Crimes invented by her Rage,
Had almost reach'd her Lover's Life,
Too cold and chaste for such an Age.

She tells, how *Peleus* scorn'd the Dame,
Who left him to the cruel Fates;
And to provoke his Amorous Flame,
A thousand curious Tales relates.

But all in vain: He stops his Ears;
And all her artful Charms defies:
Do you, like him, avoid these Snares,
Least some gay Youth your Heart surprize.

In *Mars's* Field *Enipeus* rides
The manag'd Steed, by all admir'd;
With pliant Force the Waves divides,
And swims the *Tuscan* Stream untir'd.

Primâ nocte domum claude; neque in vias

Lub cantu querula despice tibia:

Et te saepe vocanti

Duram, difficilis mane.

Dr. B——'s NOTES. ODE 7.

(a) *Constanti juvenem fide.* The old Venetian and Lescherian Editions write,

Constanti juvenem fide.

But in all the *Parchments* every where, we find *constantis*, and in some of them *fidei*; only in the *Zulichemian* we read *fidi*. But some of *Lambin's*, and one of *Cruquius's* Books are in the right, when they put in, *fide*, in the *Genitive Case*, according to the Custom of that Age. For this see *A. Gellius* 9, 14. *Priscian* at the end of his 7th Book, and *Vossius de Anal.* p. 770. I can by no means digest the *Ab-lative Case* here, *constanti fide*, because all the Books are against it; and because our Author would have said *constante*, and not *constanti*, as I have proved at *Carm.* 1, 25. v. 17.

(b) *Fallax historias monet.* Three of *Torrentius's* Books, and among mine the *Bodleian*, say, *mover*, not *monet*. Both these *Lessians* are good.

See *Ovid Art.* 3, 651. But *Historias mover* pleases me best, as being *Figurative*, and as we say in Greek, *ποιντικώτερον*, more Poetical. See *Virgil Æn.* 1, 160. *Ovid Metam.* 14, 20. *Faster.* 3, 11. *Livy.* *Cicero* in *Orator.* c. 12. More than this, I have had a shrewd suspicion, that the *Interpreters* have foisted in *Fallax* here, instead of *Pellax*, which is a great deal better, and more Significant than the other. See *Virgil Æneid.* 2, 90.

—— *Invidia postquam pel-lacis Ulixei.*

Where *Servius* says, *Pellacis*, that is, *deceiving by fair Words*; for *Pellicere*, is, to *Circumvent* slyly. And yet several of *Pirrius's* Copies read *fallacis* in this place. See *Pellax* in *St. Jerom* 6. *Commen.* in *Ezech.* and in *Lucretius.* *Virgil Geor.* 4, 443.

Subdola cum ridet placidi pel-lacia ponti.

Here

The ODES of HORACE. 7

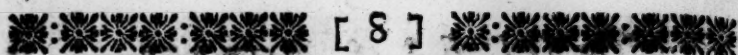
But though he calls you, *Cruel Fair*,
 Do not relent, but shut your Door;
 The dusk and dang'rous Shades beware,
 And shun the *Serenading* Hour.

Here most of the <i>Manu-</i> <i>scripts</i> say, <i>fallacia</i>: So easie a matter was it for those Rogues the <i>Librarians</i> to Murder this Word! The	<i>Greek</i> and <i>Latin</i> Glosses say, 'Επαγυρς, <i>Pellax</i>, <i>Illex</i>. See <i>Martianus Capella</i>. 4. <i>Arno-</i> <i>bins</i> Li. 2. & 5, where this <i>Epithet</i> is to be found.
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A 4

O D E



[8]
O D E VIII. *Ad MÆCENATEM.*

MArtiis calebs quid agam calendis,
Quid velint flores & acerra thuris
Plena, miraris, positusque carbo in
Cespite vivo,

(a) Docte sermones utriusque lingua.
Voveram dulces epulas, & album
Libero caprum, prope funeratus
Arboris ictu.

Hic dies, anno redeunte, festus
Corticem astrictum pice dimovebit
Amphora, fumum bibere instituta
Consule Tullo.

Sume, Macenas, cyathos amici
Sospitis centum; & (b) vigiles lucernas
Perfer in lucem: procul omnis esto
Clamor & ira.

Mitte civiles super Urbe curas.
(c) Occidit Daci Cotisoris agmen:
(d) Medus infestis sibi luctuosus
Diffidet armis:

Servit Hispana vetus hostis ira
Cantaber, serâ domitus catenâ:
Jam Scythæ laxo meditantur arcu
Cedere campis.

Negligens, ne quâ populus laboret,
(e) Parce privatis nimium cavere:
(f) Dona præsentis cape latus hora, &
Linque severa.

Dr. B——'s NOTES. ODE 8.

(a) **D**octe sermones utriusque
lingua] All the old
Editions and Copies, as well
those belonging to me, as
those of other Criticks, say

Docte sermonis utriusque lin-
gua.

The Manuscript Acron in
the Royal Society Library has
this

***** [9] *****

ODE VIII. To MÆCENAS.

YOU, who excell in every Art
 That *Greek* and *Roman* Tongues impart,
 May ask, unmarried as I am,
 Why to the Feast of *Mars* I came?
 Why I am dress'd in Flow'rs and Greens?
 And what this Turf, this Incense means?
 Know; to a God my Vows I pay;
 A God preserv'd my Life this Day.
 A Goat to *Bacchus* bleeds, for he
 Sav'd me, and held the falling Tree:
 I'll tap a Hoghead of that Year,
 When *Tully* fill'd the Consul's Chair.
 Come to the Feast, my Friend! and take
 A hundred Glasses for my Sake;
 Let Strife and Noise be far away;
 Our Tapers shall renew the Day.
 Leave all the Cares that vex your Mind;
 And grand Affairs of State, behind:
 What though the *Dacian* Army's fled,
 Or civil Broils infest the *Mede*?
 What though the *Spaniard* wins the Field,
 And makes the rough *Cantabrian* yield?
 Or though at length the *Scythians* long
 For Peace, and leave their Bows unstrung?
 E'en let the State-Machine rowl on,
 Mind not its Dangers, nor your own:
 Enjoy the present Hour, and clear
 Your Brows from Frowns, your Soul from Fear.

this Note; We must construe
 it thus, doctæ sermonis utri-
 usque; that is, who can speak
 Greek and Latin. It is very
 true, that in a *Cæsura* even
 a short Syllable may be made
 long, as at *Carm.* 1, 3.

*Perrupit Acheronta Herculeus
 labor.*

and again, *Carm.* 3, 16.

*Quam si quicquid arat impiger
 Appulus.*

Doctus Sermonis, with a *Genitive Case*, is a good *Phrase*. See *Statius Theb.* 2, 692. *Horat* in *Art. Poet.* 5, 380. But still I can never away with this *Leſſion*, because both those Words, *Sermonis & Lingua*, are a *Redundancy*, and prove *Horace* to be an idle Boy: For it had been enough if he had said, *Doctæ Sermonis utriusque*, or *Doctæ Lingua utriusque*: and for this see *Suetonius* in *Claudio.* c. 42. *Idem* *Illustr. Gram.* c. 1. *Pliny* *Hist.* 12, 1. *Epist.* *Plin.* 7, 25. *Martial* 10, 76. *Apuleius Flor.* 18. I know very well, that *Horace* has this *Passage*, *Serm.* 1, 10,

Et Sermo linguâ concinnus utrâque
Survivor, ut Chio nota si commixta Falerni est.

Whence some may fancy, that by the same Authority *Horace* might say, *Sermo lingua utriusque*: But these are two different things; for *Sermo utrâque lingua concinnus*, that is, a *mixt Composition*, or as *Cicero* has it, in which both *Languages* are twisted together, is a tolerable *Phrase*: And thus too an Author might say, *Sermo utroque sermone concinnus*; but this will never countenance any one in saying, *Sermo sermonis utriusque*, or thus, *Sermo lingua*, that is, a *Tongue of two Tongues*. If therefore you have a *Mind* to retain *Sermonis*, see if you had not best correct it thus,

Doctæ sermonis utriusque, *Cilnius* By which he means *C. Cilnius Macenas*; for it is very strange and perfectly new that our Author should address himself to any one in this Style, *Doctæ sermonis utriusque lingua*, and never let us know who the Person is till at least eight Verses after,

Sume, Macenas, cyathos amictuli
 Now here according to our Correction, first he calls him by his Name, *Cilnius*, and then by his Sir-name, *Macenas*, just as he serves *Julus Antonius* at *Ode* 4, 2, where first he applies thus,

Pindarum quisquis sinder amictulari,

Julæ ———

and then at *Verse* 26, thus,
Multa Dircaum levat auræque num,
Tendit, Antoni. ———

But laying aside all vain Conjectures, 'tis the best and safest way to follow the other *Leſſion*, which two of *Lambin's* Books and my *Royal Society* Copy favour.

Doctæ sermones utriusque lingua.

See *Carm.* 3, 9. *Dulces docti modos*; which is confirm'd by what *Donatus* says upon *Terence Eunuch.* 3, 2,

Qua liberum
 Scire aquum est adolescentem, solertem dabo.

Must we, says he, write hæc solertem, according to that in Horace, Docte sermones utriusque linguæ? or must we intrinsically understand, his? In an old Edition of Donatus Anno 1503, you may find Sermonis; and I can't tell but it is so in the other Editions: But this is foolish, and quite contrary to the Design of Donatus; who cited it for this very Purpose, to prove that solertem governed an Accusative Case, quæ, vel hæc; just as Horace joins Doctus to Sermones. Add to this, what Caspentinus the old Grammatician says, p. 2035, That these Words govern an Accusative Case by a Figure, as, Doctus sermonem, exosus bella, præcibus futura: There is no Question but he had this Passage of Horace in his Eye, as also that of Virgil, Et Juvenem exosum nequicquam bella Menatæn.

Let us then take it for granted, that Docte Sermones, is the true Reading, and in the next Place try to construe it. According to all the Interpreters, Horace means no more than this, You, who speak Latin and Greek very well, may wonder why I, who am a Batchelor, should celebrate the Kalends of March with Sacrifice. Where I wish they would inform me, how it comes to pass, that Macenas should wonder either more or less, because he understood Latin and Greek; or what this has to do with the Calends of

March: If then these Words are impertinent and nothing to the Purpose, they can at best make but a senseless and putid Interpolation. For it could never be so much for the Reputation of Macenas to understand Greek and Latin, since at that time, every Nobleman and Squire in Rome, nay many of the Mob and Vulgar, spoke Greek very fluently. So that Sermones must signifie something of more Weight and Importance than Languages; and by this he must mean Books, Pamphlets, and Histories, which is the Sense of ΛΟΓΟΙ among the Greeks; as the Οἰκονομικὸς λόγος of Xenophon. Hence their Orators, Philosophers and Historians, are called Λογόγραφοι. Thus Horace inscribes his Satyrs, SERMONES, or Λόγους. See Carm. 3. 21.

Non ille, quamquam Socratici, madet Sermonibus.

That is Σωκρατικοῖς λόγοις. This therefore is Horace's Meaning,

Docte sermones utriusque linguæ, miraris,

Martiis calebs quid agam Calendis.

That is, You who have nicely perused the Latin and Greek Authors, and who understand the Histories, Rights, and religious Customs of both Nations, may justly be surprized, because I, who am a Batchelor, offer Sacrifice upon the Calends of March; since you find nothing in the Monuments of Greece

Greece, or your own Country, which can prove, that this Festival belongs to Bachelors, but only to Matrons and marry'd Men. Know then, that I am grown thus religious all of a sudden, not upon a publick Account, but a private; because upon this very Day the Gods preserved me from being crush'd by the Fall of a Tree.

(b) *Vigiles lucernæ perfer in lucem.*] All the old Editions, and most of the Moderns, say, *Perfer*. Nick Heinſius, in the Margin of his Book has this Note; Perhaps you ought to read, *Profer*; to which George Fabricius agrees: So that *Profer* answers to *Protrahere*, *Prodere*, *exhibere*, *Produce*. See *Carm.* 3, 21.

*Te Liber & filata aderit Vennus,
Vivæque producent lucerna,
Dum rediens fugat astra Phaëbus.*

That is, *producent*, *protrahent*, shall last 'till Day break. My *Magdalen* and *Queen's College* Copies do plainly read, *Profer*; the other Books belonging to me and others write *Perfer*. You may take which *Lectio* you will, without any Offence to me. Indeed *Horace* seems to me to have a particular Design to write *Perfer*, on purpose to avoid Obscurity; because *proferre in lucem*, by a known way of speaking, signifies to publish, to bring out, to set forth. For this see *Hor. Epist.* 2, 2. *Cicero pro Arch.* c. 6. He uses this Expression in two or three Places, and it

is familiar to other Writers. I think therefore, we should do best to read according to the Majority of the Books, *Profer*. More than this, in the preceding Verse instead of *Sospitæ*, the *Grævian* and *Albertine* Copies read, *Hospitæ*. But we must not alter it. *Sospitæ* refers to *Horace's* being saved from the Fall off the Tree. Drink, says our Author, a hundred Bumpers, and wish, that your Friend, who so lately escap'd from Danger, may live as many Years. See *Ovid*, about taking off Bumpers. *Faſtor.* 3, 531.

(c) *Occidit Daci Corisontis æmen.*] *Torrentinus* tells us, that most of his Books, and that the best, read, *Corisontis*; which I can scarce credit, for all mine without Exception, and as far as I can find, all those of other Criticks, say *Corisontis*. Thus we find the Name in *Suetonius August.* c. 63, to which all the Archimæns agree. See *Florus.* 4, 12. *Frontinus Strateg.* 1, 10, 4, where for *Scoryla*, we ought perhaps to read, *Coriso*. However that be; since we find it *Scoryla*, and not *Scorylon*, we must decline the oblique *Casus* in *Onia*, and not *Onri*, according to the Greek manner. For the Romans had no manner of Reason to pronounce a Dacian Name, just as they would a Greek Name; and yet the most learned *Brunkhusius* upon *Propertius* 4, and 10, seems to think *Corisontis* the best *Lectio*.

(a) *Medus*

(d) *Medus infestus*.] It is pretty Conjecture of Nick-
insus, who in the Mar-
en of his Copy has this
note;

Medus infestis sibi luctuosus
Diffidet armis.

This Lesson is clear and
without a Blot in my Ga-
an Copy, to which the Ray-
Society Parchments agree,
writing at first Hand,
luctuosus. See *Infesta arma*
Propertius. 4, 1. Ovid E-
st. Anon. Seneca, Pharis.
Livy. 1, 25. You will
find *Medus luctuosus* in Carm.
6. And yet we can never
holly reject the vulgar Le-
son: as we find it in all the
ditions and Copies, the Gale-
only excepted,

Medus infestus sibi luctuosus
Diffidet armis.

or *luctuosa arma* is a good
rase, and to be found in
Propertius. 4, 12. and *Tacitus*.
infestus sibi, signifies Enemies
themselves, or Their own
reatest Foes, as being enga-
ed in a Civil War. But now
the other Reading, the
Words observe a better Or-
er, and there is a sweeter
army between the Syl-
bles, which must certainly
lease those, whose Ears are
ice, and well turn'd for E-
dition.

(e) *Parce privatus*.] There
not one of the Interpre-
ers, who has not suffer'd
hipwreck upon this Passage,
upon a Rock. *Macenas*

was Governour of the City
at that very time, when Ho-
race wrote this; whence in
the preceding Lines, he says,
v, 17,

Mitte civiles super urbe curas.

And Ode, 29,

In civitatem quis debeat sta-
tus

Curas, & urbi sollicitus times.

Whereupon they fall toge-
ther by the Ears, and squab-
ble about the Sense, as how
a Governor of a City comes
to be called *Privatus*, a pri-
vate Man, which seems to
be a Contradiction. *Torren-*
tius, endeavouring to get
clear of this Business pretends,
that *Præfectura urbis* does not
import any sort of Magistracy,
but only an Office; but he
is handsomely whipt for this
Blunder. *Rutgerius*, *Tana-*
quil Faber and *Dacier* would
have *tantum* or *quasi* to be
understood in this Place;
that is, *Ita parce nimium ca-*
vere, tamquam si privatus fo-
res, as if you were a private
Person. This is so forc'd,
so harsh, and so unprecedent-
ed, that any School-boy may
discern it; and therefore *Ru-*
gerius was in the right, when
he left out this Note in his
second Edition. *Daniel He-*
insius would fain mend the
Matter by his Corrections;
and therefore for *Parce*, reads
Parte, which was first disco-
vered by one *Matthew Ban-*
fuis, a very senseless Fellow.

Negli-

(d) *Medus*

Negligens ne qua populus laboret
Parte privatus.

It is true, my Battelian Copy, and the Colbertine among the various Readings, say, *parte*; so that we must construe it thus, *Ne quâ parte laborent*. For this see Serm. I, 2. *Omni parte laborent*. Acron favours this Lesson, when he explains it thus, *He should not be concern'd though any Part of the Empire were in Danger*. But then what is the Meaning of *Populus Privatus*? It answers, says Heinsius, to οἱ πολλοί; I wish he had produced so much as one Precedent for this: But I am sure there is none. Nay *Privatus* is oppos'd to *Populus*, and therefore not so fit to be join'd with it. See for this Cicero in *Verrinis*. Let it be granted for once, that *populus privatus* is put for οἱ πολλοί, yet the Sentence is here at a stand, and any the meanest Capacity must dislike it. We will open the whole Passage, and according to the best of our Skill, dispel the Obscurity, and make it as bright as we can, and that in a few Words. Thus then; our Author invites *Mæcenas* to come and drink with him upon the *Calends of March*; but withal advises him, to be merry and chearful, to lay aside all his publick and private Cares: *Mitte*, says he,

civiles super urbe curas; for why? You have no Reason to be under any Apprehension; the *Dacians* are defeated, the *Medes* engaged in civil War, the *Cantabrians* conquer'd, and the *Scythians* reduced; all things go well. Therefore,

Negligens, ne qua populus laboret,

Parce privatus nimium cavere.

That is, *Since you are easie, as Acron has it, secure, or as the Glosses to the Peter-house Copy say, fearless, and unconcern'd for the Publick, fear not all things prosper, and you have no reason to apprehend any Danger will come to the Commonwealth, be not troubled about your private Affairs, your Domestick Business, the Concerns of your Family; let not they give you any Manner of Anxiety: So that I would have you come to me with a free open Heart, either throwing away, or leaving behind you all your Cares both private and publick. This, without doubt, is the Meaning of the Place; and now you see, when once you are acquainted with the Genius of Horace, there is no great Difficulty in the Construction. *Negligens* is a new elegant Expression, and stands for *fearless* and *secure*. See *Carm.* I, 28.*

Negligis immeritis nociturum
Postmodo de natis fraudem
committere? fors &
Debita jura vicesque superba

maneat ipsum. —
 e Interpreters blunder in this
 as well as t'other; Ne-
 is committere? Do you not
 to commit? Dare you be
 in doing thus, because
 Guilt will fall upon your
 children, and not upon your
 Head? But perhaps you
 self may be punish'd in
 son for this Crime. Thus
 find the Word *Privatus*
 clear'd from all manner
 Ambiguity; for even a
 magistrate takes Care of his
 Family, as if he were
 private Person, though at
 same time he be, not
 Governour of a City,
 Lord of the Universe.
 (f) *Dona presentis cape la-*
tus hora.] The old Venetian
 and Lascarian Editions, say,
 e, and so do most of the
 copies; but some of them
 te rape; as among mine,
 Gravian, Battelian, Bod-
 an, and Colbertine among the
 ous Readings. This rape has
 en greedily snatch'd at by
 e Interpreters ever since
 mbin's time, and they ne-
 give over dunning us with
 Quotation out of Enni-
 Cicero de Orat. 3, 40.
 —Vive, Ulixes; dum licet,
 ulis postremum lumen ra-
 diatum rape:
 here Cicero observes, that
 Poet did not say *cape*, nor
 e, so as to protract time
 the Hopes of a longer
 e; But he says, *rape*, which
 a much better Expression. But
 at then? Suppose *rape* was
 ter than *cape* in Ennius,

must we therefore scratch out
cape in all other Authors,
 and write *rape*? We ought
 rather to judge which is best,
 from the run of the Sense,
 and the indolent manner in
 which the Author expresses
 himself; as for instance in
 these Words,
Dona presentis cape latus hora.
 If we have any Guts in our
 Brains, we shall soon disco-
 ver by the Word, *dona*, that
cape ought to stand; and
 that the Books are mistaken,
 which would put *rape* upon
 us. For, I beseech you, is there
 any need to snatch at those
 things which are given us? We
 may snatch, if we can, at those
 things which are deny'd us,
 and which fly from us; but
 we may take gently, what is
 fairly offer'd us. Our Author
 makes this very Difference
 at *Epif. 1, 17.*

—*Distat sumasne pruden-*
ter,
An rapias.

That is, 'Tis one think to take
 what is given, and another to
 snatch what is forbidden. See
 also Cicero de leg. 3, 4. *Vir.*
Æn. 3, 439. Corippus Afri. l.
1. Besides this, I do not
 find the Coniunction *at* or
& at the End of this Verse,
 in any of my Books: it is
 also wanting at the End of
 the preceding Verse, accord-
 ing to the Editions and the
 Queens-College Copy; where-
 upon I have taken it out of
 that Line, and inserted it in
 this.

Negligens ne qua populus laboret

Parte privatus.

It is true, my *Battelian* Copy, and the *Colbertine* among the various Readings, say, *parte*; so that we must construe it thus, *Ne quâ parte laborent*. For this see *Serm.* 1, 2. *Omni parte laborent*. *Acron* favours this *Lectiō*, when he explains it thus, *He should not be concern'd though any Part of the Empire were in Danger*. But then what is the Meaning of *Populus Privatus*? It answers, says *Heinsius*, to *οἱ πολλοί*; I wish he had produced so much as one *Precedent* for this: But I am sure there is none. Nay *Privatus* is oppos'd to *Populus*, and therefore not so fit to be join'd with it. See for this *Cicero*, in *Verrinis*. Let it be granted for once, that *populus privatus* is put for *οἱ πολλοί*, yet the Sentence is here at a stand, and any the meanest Capacity must dislike it. We will open the whole Passage, and according to the best of our Skill, dispel the Obscurity, and make it as bright as we can, and that in a few Words. Thus then; our Author invites *Macenas* to come and drink with him upon the *Calends* of *March*; but withal advises him, to be merry and chearful, to lay aside all his publick and private Cares: *Mitte*, says he,

civiles super urbe curas; for why? You have no Reason to be under any Apprehension; the *Dacians* are defeated, the *Medes* engaged in civil War, the *Cantabrians* conquer'd, and the *Scythians* reduced; all things go well: Therefore,

Negligens, ne qua populus laboret,

Parce privatus nimium cavere.

That is, Since you are easie, or as *Acron* has it, secure, or as the *Glosses* to the *Peter-house* Copy say, fearless, and unconcern'd for the Publick, since all things prosper, and you have no reason to apprehend any Danger will come to the Common-wealth, be not troubled about your private Affairs, your Domestick Business, the Concerns of your Family; let not these give you any Manner of Anxiety: So that I would have you come to me with a free open Heart, either throwing away, or leaving behind you, all your Cares both private and publick. This, without doubt, is the Meaning of the Place; and now you see, when once you are acquainted with the Genius of *Horace*, there is no great Difficulty in the Construction. *Negligens* is a new elegant Expression, and stands for fearless and secure. See *Carm.* 1, 28.

*Negligis immeritis nocituram
Postmodo de natis fraudem
committere? fors et*

Debita jura vicesque superba

Te

Te maneat ipsum. — The Interpreter blunder in this Place as well as t'other; *Ne legis committere?* Do you not fear to commit? Dare you be secure in doing thus, because the Guilt will fall upon your Children, and not upon your own Head? But perhaps you your self may be punish'd in Person for this Crime. Thus you find the Word *Privatus* is clear'd from all manner of Ambiguity; for even a Magistrate takes Care of his own Family, as if he were a private Person, though at the same time he be, not only Governour of a City, but Lord of the Universe.

(f) *Dona presentis cape latius hora.*] The old Venetian and Lofcherian Editions, say, *cape*, and so do most of the Copies; but some of them write *rape*; as among mine, the Gravian, Battelian, Bodleian, and Colbertine among the various Readings. This *rape* has been greedily snatch'd at by the Interpreters ever since Lambin's time, and they never give over dunning us with that Quotation out of Ennius, Cicero de Orat. 3, 40.

— *Vive, Ulixes; dum licet, Oculis postremum lumen radiatum rape:*

Where Cicero observes, that the Poet did not say *cape*, nor *pete*, so as to protract time with the Hopes of a longer Life; But he says, *rape*, which is a much better Expression. But what then? Suppose *rape* was better than *cape* in Ennius,

must we therefore scratch out *cape* in all other Authors, and write *rape*? We ought rather to judge which is best, from the run of the Sense, and the indolent manner in which the Author expresses himself; as for instance in these Words,

Dona presentis cape latius hora. If we have any Guts in our Brains, we shall soon discover by the Word, *dona*, that *cape* ought to stand; and that the Books are mistaken, which would put *rape* upon us. For, I beseech you, is there any need to snatch at those things which are given us? We may snatch, if we can, at those things which are deny'd us, and which fly from us; but we may take gently, what is fairly offer'd us. Our Author makes this very Difference at *Epif. 1, 17.*

— *Distat sumasne prudenter,*

An rapias.

That is, 'Tis one think to take what is given, and another to snatch what is forbidden. See also Cicero de leg. 3, 4. *Vir. Æn. 3, 489. Corippus Afri. l. 1.* Besides this, I do not find the Conjunction *at* or *&* at the End of this Verse, in any of my Books: it is also wanting at the End of the preceding Verse, according to the Editions, and the Queens-College Copy; whereupon I have taken it out of that Line, and inserted it in this.

ODE IX.

HORATIUS.

(a) **D**onec gratus eram tibi,
Nec quisquam potior brachia candida
Cervici juvenis dabat;
Persarum vigui rege beatior.

LYDIA.

Donec non aliâ magis
Arsisti, neque erat Lydia post Chloen;
Multi Lydia nominis
Romanâ vigui clarior Iliâ.

HORATIUS.

Me nunc Thressia Chloe regit,
Dulces docta modos, (b) & cithara sciens:
Pro quâ non metnam mori,
Si parcent anima fata superstiti.

LYDIA.

Me torret face mutua
Thurini Calais filius (c) Ornyti:
Pro quo bis patiar mori,
Si parcent puero fata superstiti.

HORATIUS.

Quid si prisca redit Venus,
Diductosque iugo cogit aheneo?
Si flava excutitur Chloe,
Rejectaque patet janua Lydia?

LYDIA.

Quamquam sidere pulchrior
Ille est; tu levior cortice, & improbo
Iracundior Adriâ:
Tecum vivere amem, tecum obeam libens.



O D E IX.

H O R A C E.

W H E N first our Hearts and Arms did join,
 When you were Mine, and only Mine,
 I thought, my self more truly blest
 Than all the Monarchs of the East.

L Y D I A.

When only I your Bosom fill'd,
 Nor *Lydia* did to *Chloe* yield,
 Then *Lydia* might with *Ilia* vie;
 None was so Blest so Great as I.

H O R A C E.

Now *Chloe's* Voice, and tuneful Lyre,
 And Beauty, set my Soul on Fire;
 I'd die to save the gentle Fair,
 If Death her Dearer Life would spare.

L Y D I A.

Young *Calais* is all my Joy;
 In mutual Flames I meet the Boy:
 Had I two Lives, I'd gladly give
 Both to the Fates, so he might live.

H O R A C E.

What if my former Love return,
 And equally again we Burn?
 If *Chloe* should resign her Part,
 And you once more possess my Heart?

L Y D I A.

Though He I love is heav'nly fair,
 You as the Winds inconstant are;
 I'd bid the gentle Youth adieu,
 And freely live and die with You.

B

(2) Donec

(a) **D** *Onec non aliâ magis.*] The old Editions, and most of the Books, say, *Alia*; but among mine, the *Leyden*, *Queen's-College*, *Galean*, and two *Bodleian* Copies, say, *Aliam*. For this see *Virgil*, *Ardebat Alexin*. This Verb governs the very same Case in *Gellius*. 7, 8. And yet *Horace* says, *Arfit virgine*. *Arfisse Paphyllo*. There is not a Jot difference between them. But since only one of these two *Lections* can be the Hand-writing of *Horace*, it is most likely, that the vulgar Reading, and not that *Figurative Construction*, was inserted by our Rascally Librarians; And in the Books which say, *Alia*, it was more easie for them to remove the Letter *m* to the Beginning of the next Word, than to insert it in those other Books which say, *Aliam*.

(b) *Et cithara sciens.*] *Priscian*, p. 1177, Quotes this Verse after the following manner,

*Me nunc Thressa Chloe regit
Dulces docta modos, & citharam sciens.*

The word *Citharam* in this Line, is Silly and Impertinent; for then the Construction should be, *Sciens quid Cithara sit*, that is, *Knowing what sort of a thing a Harp is*. *Citharâ* might have stood well enough, as *Terence* says, *Scire fidibus*; But when *Priscian*

Priscian produces a Paralell Phrase out of *Homer*, Πηλεῖ μὲν ἐν ἰσθμῷ, which is to be seen at *Iliad*. Δ. 310; It is plain, that even according to him, the Reading ought to be *Cithara*: for just so *Horace* says, *Car. 1, 15. Stenelus sciens pugna*. But now the *Peter-house* Copy, and two Books belonging to *Torventius*, as also the *Loscherian* Edition, say, *Cressa*; which *Lection*, *Fabricius* readily Embraces for this Reason, because the People of *Crete* were very skilful in Musick; to which he might have added another Reason, because *Chloe* is a Greek Name, and not a *Thracian*. However, these things are all Trifles; for Servant-Maids, such as *Chloe* was, had always new Names given them, during their Service, and were instructed in Musick at the Expence of their Masters. I am sure *Cressa Chloe* does not sound well, because of the Roughness of the Consonants; and if we may be allowed to be good Judges of a Poetical Sound, I should lend a Hand to turn the whole Phrase *Topsie Turvy*, and contend, that our Author had written thus,

*Me nunc Cressa regit Chloe
Dulces docta modos.*

But since none of the Books give any Encouragement to this, it is our best way to stick

stick to *Thressa Chloe*, without any more ado. The old Librarians used to write *Tressa* for *Thressa*, as we find in some Books of *Torrentius*, and my *Gravian* Copy; whence it was a very easie matter for them to Blunder upon *Cressa*, especially when the Letter *T*, which began the Line, was for some time omitted, in Order to be transcribed with Vermilion: But after all, it is a strange Lesson which I find in my old *Leyden*, *Colbertine*, and at first-hand in the *Gravian* Copy, thus,

Me nunc Thressa Chloe riget,

Which is instead of *regit*; this the *Glossographer* upon the *Gravian* Copy explains thus; *Riget*, that is, *Harden me against you, so that I cannot love you*. It is impos-

sible to imagine any thing more ridiculous and absurd than this.

(c) *Filius Ornithi.*] I wonder by what strange Ill-luck this same *Ornithus* has intruded himself into all the Editions; for if we derive the Name ἀπὸ τῆς ὀρνιθίας, as he certainly did, who first invented it, the middle Syllable ought to be short; But do you, O Reader! conform you self to all the Books and the old *Venetian* Edition, by reading, *Ornithus*, or rather *Ornytus*, for ὀρνυτός is a common Name among the Greeks. See *Apollis* in *Argon* 2, 65. See also *Virgil*, *Æneid* 11, 677. *Valerius Flaccus*. 3, 173. *Statius Theb.* 12, 143. *Silius Italicus*. 14. *Calpurnius* in *Eclog.* 1. In all these Places you will find *Ornithus*, and in the last twice or three times repeated.





ODE X. *Ad LYCEN.*

(a) **E***xtremum Tanain si biberes, Lyce,
Savo nupta viro; me tamen asperas*

(b) *Profectum ante fores, obficere incolis-
Florares Aquilonibus.*

Audis quo strepitu janua, quo nemus

(c) *Inter pulchra situm tecta remugiat?*

(d) *Sentis & positas ut glaciet nives*

(e) *Duro numine Jupiter?*

Ingratam Veneri pono superbiam;

(f) *Ne currente retro funis eat rotâ.*

Non te Penelopen difficilem procis

Tyrrhenus genuit parens.

O, quamvis neque te munera, nec preces,

Nec tinctus violâ pallor amantium,

Nec vir Pieriâ pellice saucius

Curvat; supplicibus tuis

Parcas, nec rigidâ mollior asculo,

(g) *Nec Mauris animum mitior anguib.*

Non hoc semper erit liminis aut aqua

Calestis patiens latus.



ODE X. TO LYCE.

Though you were born of Savage Race,
 Marry'd in *Scythia* or in *Thrace*,
 Would you not weep, to see me wait
 Wind and Rain before your Gate?

ark! What a Noise your Windows make?
 Whilst all the Trees around you shake;
 The Storms like hollow Thunders sound,
 And rattling Hail-stones beat the Ground.

us abhors all Female Pride,
 When lay Disdain and Scorn aside;
 You from a gentle Off-spring came,
Penelope's no *Roman* Dame.

neither Gifts nor Pray'rs can win
 Your Heart, whilst we grow pale and pine,
 You neglect your Poet's Vows,
 And doat upon a Roving Spouse;

et let your Scorn and Rigour end;
 Since Snakes grow mild, and Oaks will bend:
 Night, like this, must quickly tame
 The warmest Youth, and quench his Flame.

(a) **E**Xtremum Tanain.] Instead of Tanaim, as it now stands in all the Editions, I would have you mend the Place according to the Greek Pronunciation, Tanain; and my Leyden, Grævian and Queen's-College Copies will bear you out in it.

(b) *Porrectum ante fores.*] I know not by what strange ill Fortune it happens, that all the Editions of Horace every where extant, do in three or four Places write, *Porrectum*, instead of *Projectum*; which Accident if it had also reach'd the rest of the Classics, the Word *Projectum* had been long ago excluded the Quarters of the Latin Tongue. Do you correct the Place thus, and let all the Books, both Manuscripts and Editions, bawl as loud as ever they can to the contrary.

—*Me tamen asperas*
Projectum ante fores objicere
incolis
Plorares Aquilonibus.

Ovid speaking of this very thing, uses almost the very same Expressions, *Amor.* 2, 19.

Et sine me ante tuos projectum
in limine postes
Longa pruinosa frigora nocte
pati.

See *Projectus Humi* in *Silius Ital.* li. 1, *Projectus Gramine*, *Lib.* 7; and *Projectus Stramine*,

lib. 15. *Projectus terra* in *Virgil*, *Æneid.* 11, 17; *Projectus artus imbr*, in *Statius*, *Theb.* 1, 387; and *Projectus cuspis* in *Id.* *Theb.* 1, 587. See also what we say to this matter in *Epode* 10, v. 22.

(c) *Inter pulchra sima telia.*] The old Venetian and Lescerian Editions write, *telum*; whence this Lesson screw'd it self into all the Modern Editions, and has kept Possession there ever since. Indeed, the Interpreters give us to understand, that in some of the Books the word was found *satum*, and not *simum*; but that Word was rejected with Disdain; for various Readings take their Fate according to the various Humours of the Learned. Among my Books, the old Leyden, the Galean, the Calbertine, and at second Hand the Grævian Copies, stand up for *satum*. In the Edition and Manuscript of Acron the Scholiast, we find this Note, *Inter telia satum nemus viridarium.* He calls that Grove a Greek Walk, which was planted near the House. The most renowned Nick Heinsius, in the Margin of his Copy, approves of this Lesson; for there he sends us to his Annotations upon *Propertius* 4, v. 3, and upon *Silius Ital.* 10, 534; which Annotations I heartily wish the most celebrated Peter Burman would make haste to communicate to the Publick, according to

his Promise. In the mean time, 'till Nick Heinsius comes Abroad, his Place is very well supplied by the most Learned Bronkhussius upon that Passage in Propertius,

Lucus erat felix hederoso confusus antro;

And also upon another in *Lib. 1, 14. v. 5.*

Et nemus omne fatas intendat vertice silvas.

Where he defends the Word *Satum* here in Horace, and Copies from *Torrentius* and *Marcilius*, in quoting *Seneca* Epistle, 122. where he speaks of Sowing Trees in Orchards. As for that Passage in *Silius*, to which *Heinsius* refers us, it is this,

At feral decus, mastas ad busta Cupressas.

Where I don't know, but some of the Manuscript Copies read *satus* among the Various Editions; however, we shall soon see this, when Nick Heinsius's Notes are Published: In the mean time we are in no want of Quotations sufficient to justify and confirm this Reading; for which see *Varro de re Rusticâ* 3, 5. *Alfius* in Digest. 8, 5, 17. *Pliny Hist.* 15. Sect. 20. *Ibid.* Sect. 36. *Ibid.* Sect. 40. Here you will find as plain as the Nose in your Face, that Groves, Trees and Walks are

not only said to be *sitas* situated, *inter tecta*, that is, near and about the Houses, Seats and Publick Places of the City, (for all Trees must be situate somewhere) but also *Satas*, Sown; and therefore we must mend the Place thus, and read,

Quo nemus
Inter pulchra satum tecta remugiat.

(d) *Ventis & positas.*] Let us take a View of the whole Place as it lies,

*Audis, quo strepitu janua, quo nemus
Inter pulchra satum tecta remugiat
Ventis? & positas ut glaciæ nives
Puro numine Jupiter è*

Here in the first Place, *Tanaquil Faber*, as pretty and as smart a Fellow at other times as the best, would make one die with Laughing, to hear him rouse himself with a sudden Start, as if he were just waking from a Dream, and cry out thus, *Mendum, turpe, turpe! A Blunder, a Blunder, a very great Blunder! I cannot bear Quo ventis? Did any body ever see this before? Wherefore I read, Quæ Ventis.* But it is very well for him, that his most Learned Son-in-Law *Dacier* has endeavour'd to set him right, by saying, *That Strepitu is to be Constru'd twice, Quo Strepitu janua;*

(a) **E***xtremum Tanain.*] Instead of *Tanaim*, as it now stands in all the Editions, I would have you mend the Place according to the Greek Pronunciation, *Tanain*; and my *Leyden*, *Gravian* and *Queen's-College* Copies will bear you out in it.

(b) *Porreſtum ante fores.*] I know not by what ſtrange ill Fortune it happens, that all the Editions of *Horace* every where extant, do in three or four Places write, *Porreſtum*, inſtead of *Projeſtum*; which Accident if it had alſo reach'd the reſt of the *Clafficks*, the Word *Projeſtum* had been long ago excluded the Quarters of the *Latin* Tongue. Do you correct the Place thus, and let all the Books, both *Manuſcripts* and Editions, bawl as loud as ever they can to the contrary.

—*Me tamen aſperas*
Projeſtum ante fores objicere
incolis
Plorares Aquilonibus.

Ovid ſpeaking of this very thing, uſes almoſt the very ſame Expreſſions, *Amor.* 2, 19.

Et ſine me ante tuos projeſtum
in limine poſtes
Longa pruinoſa frigora nocte
pati.

See *Projeſtus Humi* in *Silius Ital.* li. 1, *Projeſtus Gramine*, *Lib.* 7th and *Projeſtus Stramine*,

lib. 15. *Projeſtus terra* in *Virgil*, *Aeneid.* 11, 17; *Projeſtus artus imbri*, in *Statius*, *Theb.* 1, 387; and *Projeſtus ceſpit* in *Id.* *Theb.* 1, 587. See alſo what we ſay to this matter *Epode* 10, v. 22.

(c) *Inter pulchra ſitum teſtu.*] The old *Venetian* and *Loſcherian* Editions write, *ſitum*; whence this *Leſſion* ſcrew'd it ſelf into all the *Modern Editions*, and has kept Poſſeſſion there ever ſince. Indeed, the *Interpreters* give us to underſtand, that in ſome of the Books theſe were found *ſatum*, and not *ſitum*; but that Word was rejected with Diſdain; for various Readings take their Fate according to the various Humours of the Learned. Among my Books, the old *Leyden*, the *Galean*, the *Cobertine*, and at ſecond Hand the *Gravian* Copies, ſtand up for *ſatum*. In the Edition and *Manuſcript* of *Acron* the *Scho liaſt*, we find this Note, *Inter teſta ſatum nemus viridarium*. He calls that Grove a Greek Walk, which was planted near the Houſe. The moſt renowned *Nick Heinfius*, in the Margin of his Copy, approves of this *Leſſion*; ſo there he ſends us to his Annotations upon *Propertius* 4, v. 3, and upon *Silius Ital.* 15, 534; which Annotations heartily with the moſt celebrated *Peter Burman* would make haſte to communicate to the Publick, according to

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Lucus erat felix bederoſo conſitus antro;

And alſo upon another in *Lib. I, 14. V. 5.*

Et nemus omne ſatas intendat vertice filvas.

Where he defends the Word *Satum* here in *Horace*, and Copies from *Torrentius* and *Marcilius*, in quoting *Seneca* Epistle, 122. where he ſpeaks of Sowing Trees in Orchards. As for that Paſſage in *Silius*, to which *Heinſius* refers us, it is this,

At ferele decus, maſſas ad buſta Cupreſſas.

Where I don't know, but ſome of the *Manuſcript* Copies read *ſatus* among the *Various* *Lectiōs*; however, we ſhall ſoon ſee this, when *Nick Heinſius*'s Notes are Published: In the mean time we are in no want of Quotations ſufficient to juſtify and confirm this Reading; for which ſee *Varro de re Ruſticā* 3, 5. *Aſſinus* in *Digeſt.* 8, 5, 17. *Pliny Hiſt.* 15. *Seſt.* 20. *Ibid.* *Seſt.* 36. *Ibid.* *Seſt.* 40. Here you will find as plain as the Noſe in your Face, that *Groves*, *Trees* and *Walks* are

not only ſaid to be *ſitas* ſituate, *inter teſta*, that is, near and about the Houſes, Seats and Publick Places of the City, (for all Trees muſt be ſituate ſomewhere) but alſo *Satas*, Sown; and therefore we muſt mend the Place thus, and read,

— *Quo nemus*
Inter pulchra ſatum teſta remugiat.

(d) *Ventis & poſitas.*] Let us take a View of the whole Place as it lies,

Andis, quo ſtrepitu janua, quo nemus
Inter pulchra ſatum teſta remugiat
Ventis? & poſitas ut glaciēs nives
Puro numine Jupiter ē

Here in the firſt Place, *Tanaquil Faber*, as pretty and as ſmart a Fellow at other times as the beſt, would make one die with Laughing, to hear him rouze himſelf with a ſudden Start, as if he were juſt waking from a Dream, and cry out thus, *Mendum, turpe, turpe! A Blunder, a Blunder, a very great Blunder!* I cannot bear *Quo ventis?* Did any body ever ſee this before? Wherefore I read, *Queis Ventis.* But it is very well for him, that his moſt Learned Son-in-Law *Dacier* has endeavoured to ſet him right, by ſaying, *That Strepitu is to be Conſtr'd twice, Quo Strepitu janua,*

janua, Quo Strepitu nemus remugiat ventis; which I believe is no more than what both Masters and School-boys had discovered long before *Faber* was born. As for me, I hope I shall have better luck in wondering as I do, that no body ever discovered an Absurdity, or as the *Greeks* say, τὸ ἀνακρίσθαι, which is no Secret, but plainly to be found in this Passage. For let us bring the Words to the Touch-Stone; Do you hear, says *Horace*, how the Gate and the Wood crack and groan? Do you hear how Jupiter makes Ice out of Snow? What do I hear here? Are Frost and Cold to be heard? Do not think to persuade me, that *Horace* could write such Stuff; or if he did, that his Friends would let it pass, to whom he repeated it. This can never be good Poetry enough to entertain *Jupiter* with. I suppose we all know *Horace* to be no such Indolent Writer, and therefore shall be more ready to charge this Blunder upon our rascally Librarians, than upon him. You need only alter one single Letter, which those Puppies often omit, and then I am mightily mistaken, or the Sentence will run much better than it did, as thus,

Audis, quo strepitu janua, quo nemus

Inter pulchra satum testa remugiat?

Sentis & pestas ut glaciem nives
Puro numine Jupiter.

Sentis is the very same Word which our Author uses upon a like occasion. See *Carm.* 2. 28. *Inclinare meridiem sentis*. *Remugiat*, Bellow, is put absolutely and by it self, without *Ventis* the Dative Case. For this See *Virgil Aeneid.* 9. 504. *Virgil Aeneid.* 12. 928. *Claudian Eutrop.* 2. 162. *Idem Rapt. Prof.* 1. 10. *Prudentius Apotheo.* 286. There was no need for *Horace* to put down *ventis* in this place, for just before he had mentioned the *Aquilones*, which is sufficient: Besides, there was a necessity if this Lesson stood, that *Ventis* should be here construd in the Ablative Case, and not as is commonly understood in the Dative; thus *remugit* governs an Ablative Case in *Virgil, Aen.* 12. 722. *Statius Th.* 12. 612. *Martianus Cap. Lib.* 5. But now how invenust and insipid two Ablative Cases put together sound, *Remugiat ventis strepitu*? Every Blockhead must perceive this. It is true, I remember two Places, and and no more, where it is a doubt whether this Verb governs an Ablative Case or a Dative; one of them is in *Virgil, de Sibylla, Aeneid.* 6. 99.

Horrendas canit ambages, antroque remugit.

The other is in *Statius, Theb.* 12. 271, speaking of *Ceres* and *Enceladus*.

Illius insanis ululatus ipse remugit.

Where

Where suppose it be as you would have it, the *Dative Case*, so that *remugire* in this place must signifie *Mugire contra*, to Bellow against; yet I believe you plainly see the Difference between them, and that the *Dative Case* is very proper and commodious here, but very foolish and improper in Horace; for *Sibylla* and *Enceladus* might make a Noise of themselves, and so roar one against another; but the Wood and the Gate here in Horace had no Power to Bellow of themselves, but all the Noise they made was from the Winds. If any one, without any Regard to my Emendations, will still persist obstinately, and retain *Ventis*, he may go another way to work, and instead of *en* read *en*; and he would also do well to read *audi*, according to an old Copy of *Fabricius*.

*Audi, quo strepitum janua, quo
nemus
Inter pulchra satum testa re-
mugiat
Ventis! en, positas ut glaciet
nives
Puro numine Jupiter!*

(e) *Puro numine Jupiter.*
We have not yet rid our Hands of this rough uncouth Passage; for what can be the Meaning here of *Puro numine*?

— *Positas ut glaciet nives
Puro numine Jupiter.*

All our Books agree to this

Lesson, and the Interpreters are strangely at a loss, and try several ways to make out the Sense of it. But the best Explanation extant is that which *Porphyrio* heretofore produced, *Puro numine*, that is, in a clear Serene Sky; for, says he, after the South Winds have blow'd down the Snow, the Sky grows clear, and this frequently happens in Italy. And yet we can never away with this Interpretation for several Reasons: For first, *Numen Jovis* or the Air is mentioned here as the Cause of a Frost; but then Horace should have added some Epithet or other to denote this Cause more plainly, as *frigidum, vehemens, acre, acutum*; for *Purum* is but an idle Word here, and signifies nothing; because though Frost and clear Weather go together, yet clear Weather is by no means the Cause of Frost: Besides this, the Word *Purum* quite spoils the Sense and Intention of our Author; for his business was to represent in the worst Colours that Cold Rainy Night, in which he was waiting under *Lyce's* Window, in order to make her pity him; but to represent the Air as clear and serene, not cloudy and rainy, does not sound so dismally, nor is so much upon the miserable Strain. This Epithet therefore quite ruins Horace's Address and Design, who one would think should plead his Cause a little better. In order therefore to

avoid this Inconveniency, I had rather believe, that *Horace* wrote with his own Hand thus,

*Sentis & positas ut glaci et nives
Duro numine Jupiter.*

D being so much like P, might very easily make an exchange, especially at the beginning of a Verse, as I have already observed more than once. *Duro numine* is most proper, because it hardens and congeals Snow into Ice; see what we say to this at *Carm.* 3, 24, Verse 39; and elsewhere at *Carm.* 1, 23. See also *Carm.* 1, 1. *Claudian* *Consol.* Olybr. Ver. 36. *Silius* *Ital.* 12, where *Jupiter* is called *Malus, Frigidus, Gelidus & Non Aquus*. By these Instances it appears, that *Jupiter* congeals the Snow, *Duro numine*, by Cold Air. We have some reason to believe, that this Lesson *Duro* was formerly extant in the Books, because as *Turnebus* and *Cancer* inform us, the Line ran otherwise than it does now in in one of the Books,

— *Et positas ut glaci et nives
Duro limine Jupiter.*

Where some foolish Fellows pretend, that for *limine* we ought to say *lumine*, and that this is the Genuine Reading of the Place; but all this is Stuff: Nothing can be more silly than that same *lumine*, as well upon other Accounts,

as because all these Transactions happen'd in the Night, and not in the Day-time. Whoever first invented that *Limine*, most certainly construed the Place thus,

Duro limine Jupiter.

That is, *Nives positas duro limine*, the Snow that fell upon the hard frozen Threshold where *Horace* then lay, projected ante fores. See *Limina Dura*, Hard Thresholds, in *Epod.* 11. *Ovid* *Remed. Amor.* 508.

(f) *Ne currente retro funis eat rotâ.*] There is another, and I think a more convenient way of placing these Words,

Ne currente rotâ funis eat retro.

As in *Arte Poet.* *Currente rotâ cur urceus exit.* *Retro*, when the first Syllable is short, ought to be put at the end of a Verse, where it makes the best Figure. See our *Author* *Carm.* 1, 35. *It.* 2, 11. *It.* 3, 4, where it always keeps this Station. Add to this, that according to the Vulgar Reading we may reasonably doubt whether we ought to Construe it thus, *Currente retro rotâ*, or thus, *Funis retro eat*, that is, *The Wheel runs backward*, or, *The Rope runs backward*.

(g) *Nec Mauris animo mitior angustibus.*] The old *Venetian* and *Loischerian* Editions say *Animo*; after this, somebody, I know not who, whipt

whipt in *Animum*; and ever since the *Editors* follow, some one Reading, and some another, according to their Various Humours. *Lambin*, *Cruquius* and *Torrentius* do not let us know what their Books say to this. Of those belonging to *Pulmannus*, three say *Animo*, and two *Animum*; and this is confirm'd by one of *Bersmannus*'s three Copies, the other two say *Animo*. It is certain, that among mine, only the *Gravian* writes *Animum*, and this Alteration seems to have been inserted by a Modern Hand; however,

it is right, and makes a very pretty and elegant *Gracism*, which we often find among the Poets. See *Statius Silv.* 4, 6, where he speaks of *Hercules*.

*Sic mitis vultus, veluti de pectore gaudens
Hortetur mensas* ———

Where *vultus* is not the *Nominative Case*, but the *Accusative Case Plural*. See the same Expression in *Claudian*, *Stilich.* 2, 135.

Blanda quidem vultus.

NOTES upon NOTES. ODE 10.

QUID audio? angelum & frigus auditu percipiuntur? The Dr. is very nice here, and observes, That *Lyce* could not hear *Frost* and *Snow*; though by the way perhaps *Hocace* means *Hail*, which may be heard; whereupon he writes *Sentis* instead of *Audis*, but forgets that *Lyce* was in Bed, and therefore could no more *Feel* that it *Snow'd*,

than she could Hear that it Freez'd.

Ambiguum foret, utrum currente retro rota, an funis retro eat, construendum sit.] A most amazing *Scruple* this, Whether the *Wheel* run back, or the *Rope*? Whereas the *Rope* was wound upon the *Wheel*, and consequently they must run back together.





ODE XI. *Ad MERCURIUM.*

M*Er*curi, (*nam te docilis magistro*
Movit Amphion lapide: canendo)
Tuque Testudo resonare septem
Callida nervis;

Nec loquax olim neque grata, nunc &
Divitum mensis & amica templis;
Dic modos, Lyde quibus obstinatas
Applicet aures:

(a) *Qua, velut latis equa trima campis,*
Ludit exultim, metuitque tangi,
Nuptiarum expers, & adhuc protervo
Cruda marito.

Tu potes tigres comitesque silvas
Ducere, & rivos celeres morari.
Cessit immanis tibi blandienti
Fanitor aula

Cerberus; quamvis furiale centum
Muniant angues (b) caput ejus, atque
Spiritus teter, saniesque manet
Ore trilingui.

Quin



O D E XI. To MERCURY.

GREAT God of Musick, by whose Aid
To listning Stones *Amphion* play'd;
And thou my Lyre, harmonious Shell,
Whose Strings in artful Sounds excel;

Let thy quick Nerves no longer rest,
But grace the Temple and the Feast;
Some amorous Air or Song begin,
That may at last fair *Lyde* win.

She, than a Colt, more wild and gay,
Frisks on the Green with wanton Play;
Starts at the Touch, untaught to prove
The active Leap and Force of Love.

You tame the Tygers, charm the Woods,
And stay the Rapid Headlong Floods;
Hell's grizly Porter let you pass,
And fawn'd, and listen'd to your Lays:

The Snakes around his Head grew tame,
His Jaws no longer glow'd with Flame,
Nor triple Tongue was stain'd with Blood;
No more his Breath with Venom flow'd.

*Quin & Ixion, Tityosque vultu
Risit invito: stetit urna paulum
Sicca, dum grato Danaï puellas
Carminē mulces.*

*Audiat Lyde scelus atque notas
Virginum panas, & inane lymphea
Dolium fundo pereuntis imo,
Seraque fata,*

Qua manent culpas etiam sub Orco.

(c) *Impia, (nam quid potuere majus?)*

*Impia sponfos potuere duro
Perdere ferro.*

Una de multis, facē nuptiali

Digna, perjurum fuit in parentem

*Splendide mendax, (d) & in omne virgo
Nobilis avum:*

Surge, qua dixit juveni marito,

Surge, ne longus tibi somnus, unde

Non times, detur: focerum & scelestas

Falle sorores;

Qua, velut nacta vitulos leana,

Singulos (eben) lacerant: ego illis

Mollier (e) nec te feriam, nec intra

Claustra tenebo.

Exion laugh'd, and *Tityus* smil'd;
The *Bellides* no longer fill'd
Their streaming Urn, nor toil'd in vain;
But while you Sung, forgot their Pain.

Let *Lyde*, cruel *Lyde*, know,
The Fate those Virgins find below:
Waters on Waters still they pour;
The leaking Urn still thirsts for more.

Such is the Doom, reserv'd in Hell
For those, by whom their Lovers fell,
When, by a Crime entirely new,
Each Bride the guiltless Bridegroom slew.

But one was found among the rest,
Worthy by *Hymen* to be blest;
Who by a glorious Cheat did prove
False to her Father, true to Love.

She to her Husband call'd, Arise!
Least endless Slumbers close your Eyes:
Fly from the Death you can't foresee,
And shun this cruel Family.

My Sisters dip their Hands in Blood,
And rage like Lyons of the Wood;
Whilst I relent with Love and Fear;
I'll neither kill, nor keep you here.

Me pater savis oneret catenis,
 Quid viro clemens misero peperci;
 Me vel extremos Numidarum in agros
 Classe releget.

I, pedes quò te rapiunt & aura,
 Dum favet nox & Venus: i secundo
 Omine; & nostri memorem sepulchro
 Sculpe querelam.

Dr. B——'s NOTES, ODE II.

(a) **Q**UAE velut latis.] Anacreon has these Lines,

Πῶλε θρηκίη τί δ' ἡ με
 Νηλεῶς φεύγεις
 Νῦν ᾗ λειμῶνας τε βόσκει
 Κῆφαί τε σκιρτῶσα πδιζεις.

Our Author's words are,

Qua velut latis equa trima
 campis
 Ludit exultim metuitque tangi.

That this Passage was Copy'd from the other, has already been observed by Harry Stephens, and after him by several other Criticks; but the most renowned Dasier, pretending to be more acute than the Rest, takes notice, that the Λειμῶνας or Meads in Anacreon do not exactly answer to Latis Campis in Horace; and therefore to make the two Passages more

alike, he is resolv'd to whip in *Latis campis*, in spite of all the Copies. Thus we find *virentes campos* in *Carm. 2, 5*. To which he might have added *Herboso Campo*, in *Carm. 3, 18*. *Latis Pascuis*, in *Carm. 4, 4*. and *Pascua lata*, in *Ovid. Fast. 4. 476*. But now, tho' we should grant, that Horace had those Lines of Anacreon in his Eye, yet we know very well, that he has no such great respect for those Fidle Interpreters, those close Translators and servile Imitators, who render a thing exactly, and Word for Word. This may be bold to affirm, that *latis* is more fit for this Place, and agrees better with the Sense than *Latis*; for when he says *Metuitque tangi*, *she cannot bear to be touch'd*, *latis campos* follows very properly, that is, where there was Room to run away, if any

one

Let me in Chains and Dungeons lie,
Rather than see my Husband die;
Or let my Sire on some far Shore
Expose me to the Savage Moor.

Fly, and be Happy, whilst the Night,
The Winds, and Love, promote your Flight :
When I am dead, my Urn shall tell
The Tender Cause for which I fell.

ne should come to Catch or
troak her. Besides this, *la-*
campus is a Familiar Phrase
among the Poets, who often
make use of this very Epi-
gram. See Virgil Æneid. 6,
Id. 11, 465. Id. 3, 537.
Id. 7, 486. Statius Silv. 4, 7.
Id. Ital. 8. Id. 17. *Lati-*
campi may be seen in all
these Places. See also *Lata*
arva, in Ovid. Fastar. 1,
t Horac.
Anacreon
ve know
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nose Fide
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Invadunt sparfos lata per arva
greges.

where *lata* is right, because
of *Sparfos*, Dispers'd. And to
this the Books agree. See
Id. Amor. 1, 7.

(b) *Caput ejus atque spiri-*
tus.] Nothing can be finer
than a Note of Dacier's up-
on this Place, which he makes
with great Candor and Free-
dom; the word *ejus*, says he,
spoils this whole Ode; and I
wish Horace had left it out.
It is a great while ago that
I took a Distaste to this same
Ejus, and read with abun-
dance of Pleasure this great
Man's Remark.

Cerberus, quamvis fuviale cen-
tum

Muniant angues caput ejus, at-
que

Spiritus teter, saniesque ma-
nos

Ore trilingui.

Here the Sense is perfect,
though

though you take away *Ejus*: when he had mentioned *Cerberus* by Name, it had been enough for him to have said *Furiale caput*, and there was no need of *to ejus*, to inform us, whose Head it was. We must pardon *Horace* for such Expressions in his *Sermoes*, where the *Stile* is so much like *Prose*. See the use of *Ejus* at *Serm.* 2, 1. *Ibid.* 2, 6. Thus too *Lucretius*, whose Poem is Philosophical, often inserts this word, as, *Ignibus ejus. Regionibus ejus.* But *Horace* is in no fault when he says, *Carm.* 4, 8,

*Ejus, qui demitâ nomen ab
Africâ
Lucratius rediit.* —————

For *to Ejus* can never be taken away here, without spoiling the Sentence; which is also the Case in *Propertius*, 4, 2. v, 25.

————— *Vertumnus, & ejus
Trajicit alterno qui leve pon-
dus equo.*

But the *Epick* Writers, with a great deal of Judgment, have for ever banished this Word out of *Heroick* Poetry; least it should detract from its Majesty, and make it Low and Creeping; for it occurs almost in every Sentence, and unless we understand it extrinsically, its Presence would be injurious to the *Versification*. Hence you cannot find *Ejus* so much as once in all

Virgil, and only twice in *Ovid*; see *Trist.* 3, 4.

*Non foret Enmedes orbis, si
filius ejus
Stultus Achilleos non adamas-
set equos.*

Where the Sense is compleat, though *Ejus* were remov'd; but by inserting it, the Verse turns to *Prose*, just as it does here in *Horace*: only *Horace* is more inexcusable, because he ought to make his *Lyrick* Verses rise above *Ovid's Elegies*; whereas instead of this, he adds *atque*, ——— *Caput ejus atque*; so that this sinks it one Degree lower from its Dignity. There is also in the following Line something that we may excuse, but we can never approve and commend it.

Spiritus teter saniesque mar-

This is, *Breath flows* and *Poison flows*: But no Body ever said, that *Breath flows*: *Poison* may indeed be said to flow, as all things *Moist* and *Liquid* do; *Tears*, *Blood*, *Sweat*, *Hony*, *Pitch*, and the like; but if we would speak accurately, we must not say *Breath flows*. When *Lucretius* makes *Sonitum & frigida manare*, his Meaning is, that they pass through the Pores and Allies of the Body, which is not the Case with this *Breath* here in *Horace*; for that has a free and open Passage through the Jaws. Where

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Shall we do then? Shall we have *Horace* ty'd and bound with the Knife at his Throat, just ready to be sacrificed by the Criticks, or rather as the Poet has it, *O Tite, &c.* that is, *What will you give me, if I bring him off from this Scrape?* And what think you, if we lay all the Fault upon those Rogues the *Librarians*, and by a small Alteration, set *Horace* free at once from both Blunders? Thus then you must correct it,

*Cerberus : quamvis furiale centum
Muniant angues caput, exeatque
Spiritus teter* —————

See *Ovid* speaking of a Dragon, *Met.* 3, 75.

— *Plenis tumuerunt guttura
venis :
Spumaque pestiferos circumfluit albida rictus :
Terraque rafa sonat squammis ;
quique halitus exit
Ore niger Stygio, vitiatas inficit auras.*

Where you see, the Expressions answer to one another; *Spuma circumfluit* is like *fannes manet*; *halitus niger exit* agrees with *exeat spiritus ater*; and there is *ore trilingui* on both sides; for which see *Ver.* 34. See also *Spiritus Exeat* in *Ovid Trif.* 5, 6. *lb.* 4, 3. *Art. Am.* 3, 745. By the way, we must observe here, that in these Places,

Spiritus exit is used only in those Cases, where a Person is about to give up the Ghost: I wish therefore, *Horace* had avoided this Ambiguity, and had written, *Exeatque halitus teter.*

(c) *Impia nam quid potuere majus.*] *Nam quid* is to be found in all the *Parchments* and *Copies*, only in the *Magdalen - College Book*, we find at *Second Hand*,

Impia, numquid potuere majus?

This would do very well, but I dare not alter it, unless I could find *numquid* at first Hand in some of the *Copies*.

(d) *Et in omne virgo nobilis avum.*] As far as I can find, all the *Copies* and *Editions* say, *Nobilis*, and yet *Barthius* upon *Claudian*, p. 1125 says, that we ought to read *Nubilis*, according to some of the old *Parchments*, and not *Nobilis* as in the vulgar; for *Horace* designed to be witty here, and to say, that this *Virgin* was marry'd to everlasting *Glory*, because she would not join with her other *Sisters* in staining the *Marriage Bed* with her *Husband's Blood*. See, what it is to be a *Conjurer*! I'll warrant *Barthius* thought himself a pretty Fellow when he luck'd upon this senseless Discovery, which does not deserve to be confuted. That was a true Saying, which *Democritus* dug out of his Well, viz. *That Great Reading makes*

no Man Wise and Judicious: for these Endowments are given by Nature and the Gods, and not to be acquired by Study and Labour.

(c) *Nec te feriam, nec intra.*] Thus say the Modern Editions, but the old *Loscherian* and *Venetian* say, *Nec te feriam, neque intra.* I know not who first alter'd it; neither is it any great Matter; but the best and most Books are not on his side. Of three of *Bersmannus's*, two say, *neque*, to which my *Leyden*, *Grevian*, *Queen's-College*, and *Zulichemian* Copies, which are the oldest and best, agree, with many others. Here the other Interpreters are silent, as if it were no great matter whether we wrote *nec* or *neque*, if the *Verse* would admit of it. Now tho' I own,

that neither the very Being of *Horace* and of the *Latin Tongue* depend upon these *Niceties*; yet since I have undertaken this Work, I think it part of my Task and Duty not to pass by these little Matters; and therefore take notice, that our Author always consults Variety whenever the *Meter* will allow: It should be *nec* and *neque*, or *neque* and *nec*, and not *nec* and *nec*, or *neque* and *neque*, twice repeated. Thus he varies his *Stile* at *Carm.* 1, 6. And *Car.* 2, 16. Therefore we must read *Nec te feriam, neque intra*, according to some of the *Manuscripts*. This Emendation we have inserted from the best *Parchments* more than ten Times in the whole Work, of which we here give notice once for all.

NOTES upon NOTES. ODE II.

Verum nimirum erat, quod ex Puteo suo Democritus hausit, Multifariam Lectionem nemini conferre mentem & judicium.] Here we have a noble *Aphorism* found in a Well, That great Reading does

not make a Man Wise and Judicious; to which I venture to add another, that a Critick must dip deep, before he comes at the Knowledge of Himself.

The End of the Thirteenth Part.

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